

The Baptist Record

JOURNAL OF THE MISSISSIPPI BAPTIST CONVENTION

Thursday, March 12, 1987

Published Since 1877

Covington quilters celebrate WMU centennial with party

By Roanoke Keys

There were 38 present and 20 quilters at the Covington WMU Centennial Party on Feb. 14. The Covington WMU Centennial Quilting Party began at 8 a.m. and lasted until the quilt was finished at 5 p.m. at Salem Church, Collins. This quilt was done to commemorate the 100 years of WMU work that was organized in 1888 in Richmond, Va.

The quilt measures 7½ feet x 8½ feet. Each of the 28 blocks is 9½ x 9½ inches. Each block has a significance. With 18 churches in the Baptist WMU Association — 15 have a WMU. Each church selected a Centennial Chairman. These chairmen did or had someone in their WMU to do the designs in each block that they drew for in a Centennial Workshop at the Lone Star Baptist Building in November 1986. 11 other blocks were assigned to the church associational officers and directors.

The four borders, six inches wide in purple with gold satin stitch embroidery, use the WMU colors plus pink with white stripping. The top border was hand embroidered by Roanoke Keys, who served Covington WMU as director for seven years and has been a WMU member 52 years. The other three borders were done by Joyce Chancellor of Willow Grove, Katie Anglin of Rock Hill, and Edith Lott of Seminary. Border inscriptions are "Hidden Springs from Which a

Mighty River Flows," WMU-Unifier of Home and Foreign Missions; "Go Forward"; and "They Study the Bible, Look on the Field, Pray, and Give."

The 29 blocks were made by various WMU Centennial Chairmen and WMU officers. Women who made them were Anha McCarroll, centennial chairman, Sanford; Melva Jean Rogers, Centennial chairman, Salem; Charlene Lamberson, centennial chm., Seminary; Hazel Rutland, centennial chm., Lebanon; Emogene Pruden, secretary, Calhoun; Susie Pitts, centennial chm., Leaf River; Louise Atwood, centennial chm., Cold Springs; Madelyn Easterling, centennial chm., Lone Star;

Pauline McGrew, centennial chm., Mt. Horeb; Alayne Arrington, assoc., WMU treasurer for 33 years; Edna Boyce, centennial chm., Union North; Dorris McRaney, assoc., Baptist Women's director;

Gwen Hammeson and Nell Broom of Rock Hill; Joyce Seymour of Williamsburg; Rachel Flynt, assoc. membership director; Mary Stringer, assoc. associate director; Debbie Ponzio, assoc. Mission Friends director; Rrenea Walker, assoc. BYW director; Margaret Ellis, assoc. GA director; Joy Chancellor of Willow Grove; Mrs. Mayo Stroud, Mt. Olive; Janelle Lanford, assoc. Acteens director; Polly Gatewood, centennial, chm. of Ora; Roanoke Keys, assoc. centennial chairman; Gertrude Smith, assoc.

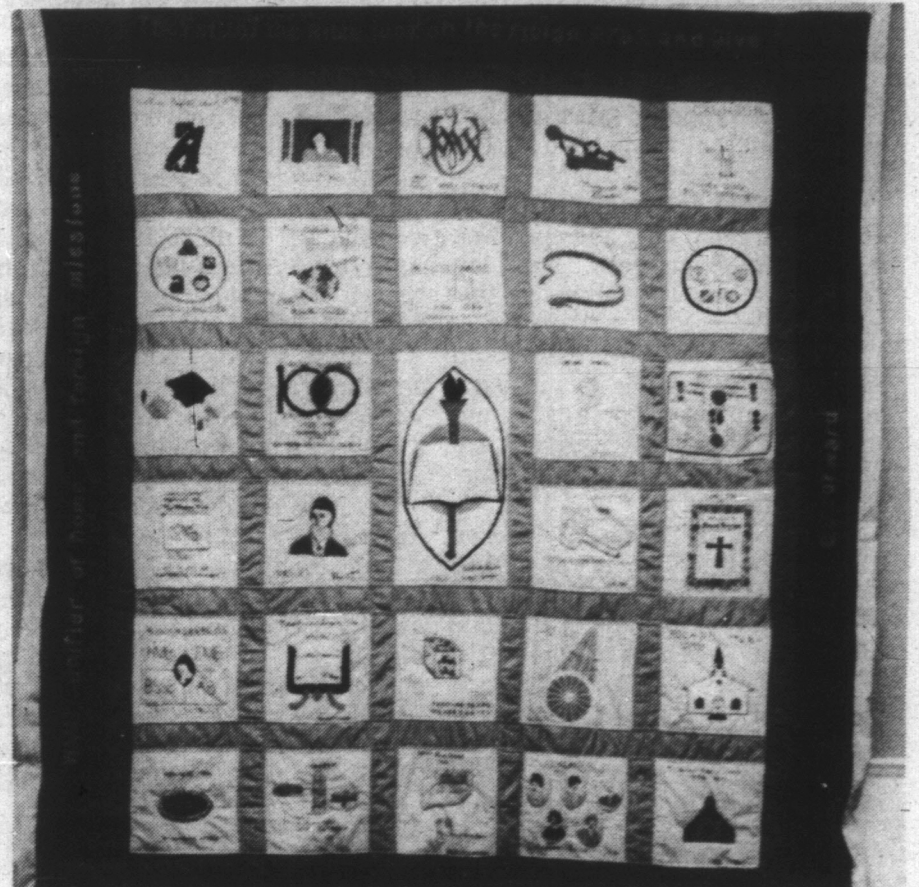
WMU director; Sylvia Duckworth and Flossie Lee, centennial chm. of Collins; Billy Duckworth and Cora Quick, centennial chm., Calhoun; Lucy Triggs, centennial chm. of Union South; Margarito Henum, centennial chm., New Hope.

The quilt will travel into each of the Baptist churches in Covington County. Then on May 15, 1988 it will be dedicated to the 550 members of WMU in the association. It will be hung in a cedar cabinet with a glass front at the Covington-Jeff Davis Baptist Building at Lone Star.

Approximately \$100 was spent on material to make it.

Thanks goes to those who came the day of quilting and offered assistance: Mattie Lou Rogers, Gwen Keys Hitt, Louise Mayfield, Lucille Skehan, Audrey Louque, Merle Tisdale, Sandy and Jennifer Beasley, Ella Spell, Nelda Mitchell, Jane Funderburk, Olene Fowler, Gertrude Smith, Larry Springfield, Shirley Mooney, Polly Gatewood, Edith Geiger, Lillian Stroud, Inez McIntosh, Flora Easterling, Margaret Ellis, Mary, Becky and Jenny Ellis, Minnie Ross, Lavorn Jones, Joyce Chancellor, Fairl Gandy, Louise Atwood, Sadie Rawls, Mary Stringer, Charlene Lamerson, Edith Lott, Pauline McGrew, Irene McGrew, and Roanoke Keys.

Roanoke Keys is Covington centennial chairman.



Centennial quilt blocks include the following subjects: The Great Commission; May 14, 1888 Gavel; For God, Home, and Country; Buildings; WMU Executives; Mission Action Cup; Our Mission Fields; Royal Service; Pray Ye; Mite Box; Lottie Moon; Annie Armstrong; Church; Boards; Old Insignias; WMU Old Insignias; Be a Little Sunbeam; Window of YWA; GA Crown and Scepter; Certificate; Cap and Diploma; New Insignias; Vision 88; A Century to Celebrate; WMU Insignia; Big A Club; Family Missions; Church with People; and Volunteers in Missions.



The Covington quilting party included, from left: Joyce Chancellor, Gertrude Smith, Roanoke Keys, Edith Lott, Charlene Lamberson, Gwen Keys Hitt, and Edith Geiger.

Pastor embarks on yearly journey to encourage his young Timothys

FORT WORTH, Texas (BP) — Al Jackson carries the Paul-Timothy relationship to great distances.

Every year the Alabama pastor treks to Southwestern Baptist Theological Seminary here to encourage his Timothys — eight seminary students who have come through his church.

Just as the Apostle Paul saw a need to nurture young Timothy's ministry, so the pastor of Lakeview Baptist Church in Auburn, Ala., wants to share his experiences with young ministers.

Jackson was on Southwestern's campus this winter for his annual visit.

But his concern for ministerial

students begins before they ever make it to Fort Worth.

In 1980 Jackson began weekly meetings with ministerial students in his church.

"We have a lot of students in our church who come to Auburn University for whatever reason and then are called to vocational Christian ministry while they're there," Jackson says. "Many of them don't really know what the ministry is all about."

So Jackson attempts to prepare them. "We talk about things out of my own experience — the kinds of practical things that happen in church life that often aren't covered in the classroom," he says. "I'll say, 'Let me

tell you what happened during deacons' meeting,' or someone will ask why something was done a certain way during a service, and we'll discuss that."

The meetings also are an indirect way of fulfilling Jackson's desire to serve as a missionary. "When I was a student at Southwestern, I always attended the chapels and conferences during Missions Week and was a bit disappointed when it became clear God wasn't calling me to missions," he recounts.

"I see my involvement with students as the primary way I can impact the world with the gospel beyond my own church."

What's inside

Editorials, p. 2

Only Bingo remains

WMU convention program, p. 3

Jones County volunteers, p. 3

Government denies Lebanon appeals, p. 9

Editorials . . . by Don McGregor

Only bingo remains

The only gambling bill still alive in the Legislature is the bingo bill. It is incumbent on us to express appreciation to the Legislature for having the wisdom to do away with other bills that had to do with gambling. One was HCR 57, a proposed constitutional amendment that would have legalized a state-run lottery.

Surely the state does not need to be engaged in promoting and operating a gambling business, and the Legislature wisely eliminated this bill.

There were two bills that would have made it possible to put pari-mutuel gambling on horse races into operation. These bills were HB 120 and HB 121. These bills also died during this session.

At this writing, however, bingo, or HB 717, was still alive. It was passed by the House and sent to the Senate, where it was assigned to the Finance Committee. The Finance Committee acted favorably on it and sent it on to the floor of the Senate.

By the time these lines are read, the Senate could have killed the bill. If it is accepted by the Senate, however,

there is still a chance to derail the bill during this session. The Senate Finance Committee put an amendment on the bill before passing it out; so if the bill is passed by the Senate, it still must go back to a conference committee to work out any differences between the two versions and then be accepted by both houses as amended.

Bingo is an insidious thing. Its proponents try to make it look like a harmless pastime, but it is far from that. It is gambling just as surely as betting on horses in gambling. In fact, it is more so. A person who knows something about horses might be able to look at the field and sort of determine which one would run fastest at that moment. Bingo is simply the luck of the draw. It is determined by drawing numbers from a receptacle.

People don't pay much to play bingo once; but if they play it several times, usually to try to win back the money already lost on bingo, they wind up spending considerable amounts. And usually it is the ones who can't afford it who spend their money on bingo. Those who can afford it go on to bigger pots.

And this bill is designed in a way to make bingo legal in church meetings. Thereby the church and the state would get together to fleece the church members and their friends of their money and each would take a part of it. Not a whole lot would be left for the winning gambler.

We don't have legalized gambling in any form. We need to keep it that way. Those who would say that people are gambling anyway so we might as well legalize it are putting up with flaws in their thinking. There is a way to stop some of the gambling now. If it were legalized, none of it could be stopped.

Bingo, if legalized, would be just the first drop in the bucket. The gambling proponents would be around next year to fill the bucket to the brim with the argument that gambling is already legalized — why not go ahead and add other forms of gambling such as pari-mutuel gambling and a lottery?

Now is the time to stop it. Letters or phone calls need to be sent to both senators and representatives urging them to vote against the bill if the Senate passes it.

Guest opinion . . .

"Bingo"! You lose!

By Paul Jones

Bingo is not a game for children. The colored cards, bright markers, and twisting number selection device all conceal one of the gambling industry's most effective tools for bilking the public of its hard earned money.

Bingo is a game that can easily be rigged, easily used to the advantage of a few, and easily taken over by those who have ties to organized crime. A bingo "regular" knows that there are certain cards with certain sequences of numbers that have a higher probability of winning. The cards are reserved for the regulars who are thus provided an advantage over the average participant. The number selection device can also be rigged so that preselected numbers also have a great chance of appearing.

Moreover, the problems with bingo in states where it is legal prove again that any form of gambling leads to both compromise and corruption. In 1982, Illinois faced a major overhaul of its bingo statutes when "big time

operators, some with ties to organized crime" were found to have seized control of the major bingo markets. In 1985, an audit of Sacramento County, Cal. charities which employ bingo as a source of fund raising discovered that in five months one parlor took in \$800,000 but ended up losing \$5,000 once the "winners and bills were paid." In 1986, attendance at a Duluth, Minn., gambling casino ran far below that which was anticipated because anticipated tourist traffic never materialized.

In 1985, the Nashville Tennessean reported that five Nashville area bingo operations had paid "suspiciously high rent for buildings and bingo equipment to a Nashville bingo equipment rental organization." In that same year, the Texas legislature had to address the problem of "big-profit professional promoters" after the media reported that charities received only a small portion of the bingo proceeds.

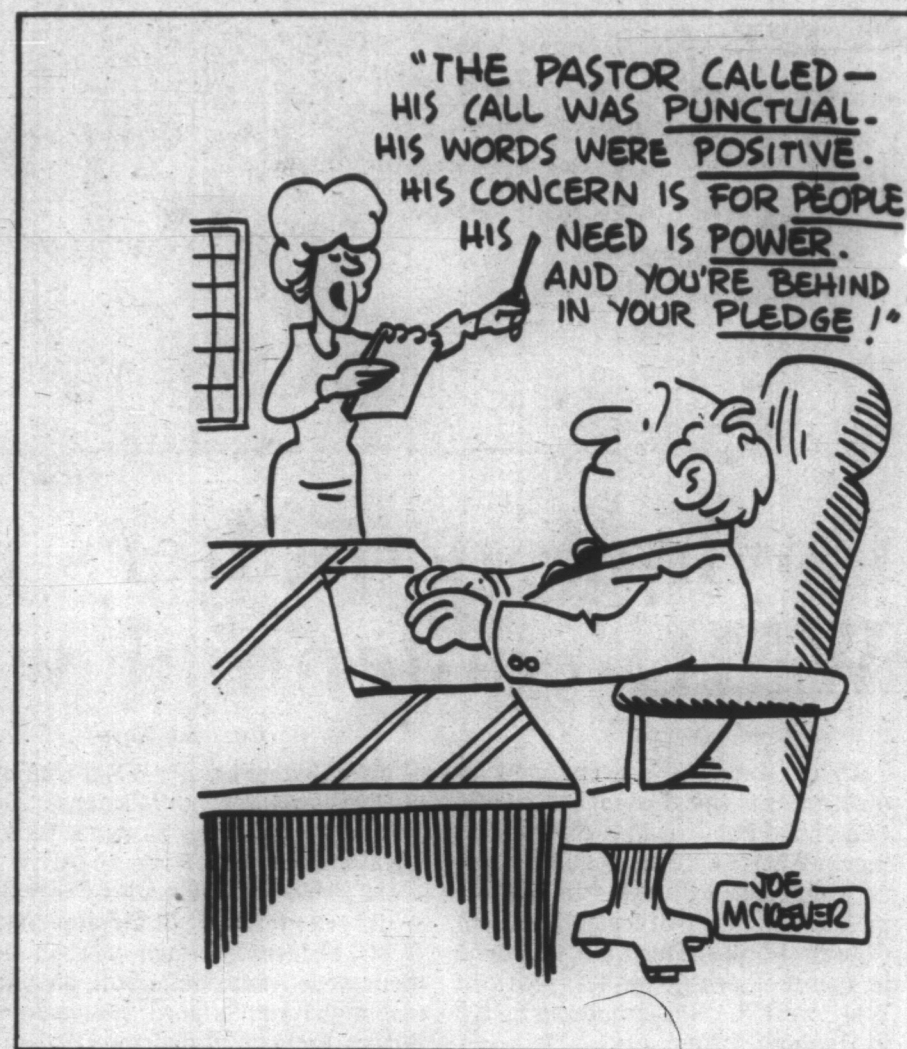
In 1985, South Carolina saw some \$100 million dollars flow into the bingo operations; and yet the state collected

only \$2.65 million in permit fees and taxes, or an income for the state on the dollar spent of 2.65 percent. The Florence, S.C., Morning News reported that by official state estimate in some cases only 1 percent of the money went to the sponsoring charity or organization.

In an August 25, 1986, article in Newsweek it was reported that a Roman Catholic bishop in Louisiana and cardinals in New York and Chicago have said that parish bingo may have to go. These religious leaders have been "appalled" by the heavy betting at parish 'Las Vegas nights' and think that there are better ways than bingo to meet the social and financial needs of the church.

Forbes Magazine reported as early as August 6, 1979, "Tens of millions play it despite staggering odds against them. Only a fraction of the multibillion dollar take goes to charity, and now the mob is moving in. Bingo! You Lose!"

Paul Jones is executive director, Christian Action Commission.



Editor says . . .

Open Windows success based on simplicity

NASHVILLE, Tenn. (BP) — After 50 years of growth and success, it is unlikely that the Sunday School Board's most widely circulated periodical will change much in the next 50 years.

Editor Louie Wilkinson believes simplicity and relying on basics have been essential elements in the success of "Open Windows" since it first was published in April 1937.

Wilkinson cites as true today a purpose statement in the first issue of the personal devotional guide pledging that the magazine will provide a "message for every day in the month to deepen and strengthen the spiritual life of every person everywhere."

The 50-year-old format includes a daily Scripture verse, devotional thought and prayer thought. But the magazine continues to be fresh because "the Bible itself is always fresh," Wilkinson said.

Two of the most significant changes in the publication have been shifting from monthly to quarterly publication in 1941 and adding a large-print edition in 1976. Combined quarterly circulation of the two editions is 1,050,000, with 546,000 of the regular edition sold and 504,000 of the large-print edition.

"I was convinced we were missing much of our audience by not having a large-print edition," said Sam Brents, who was editor of the magazine when the large-print edition was started.

A prayer calendar was added in 1948 listing foreign missionaries on their birthdays. Home missionaries were added in 1959. Wilkinson said about half the mail received by "Open Windows" mentions the prayer calendar.

Missionaries frequently write to say they appreciate the prayer support generated by the calendar listing, Wilkinson pointed out.

While simplicity is a key element of the devotional magazine, planning for it is anything but simple, Wilkinson said. Outlines are developed years in advance with weekly topics developed around an annual theme.

"It may appear that someone sits down and writes a devotional on whatever comes to mind, but that's not the case. They are following a careful plan," Wilkinson said.

But to keep the devotional thoughts interesting to a general audience, writers must take care in writing from a broad perspective, Wilkinson pointed out.

"We try to have writers who are in touch with people and can help readers see God's blessings and provisions in all situations," he said.

Wilkinson makes a point of answering letters from readers and occasionally calls someone who took time to write. The correspondence and conversations give Wilkinson opportunities to share information with readers about ways to further their Bible study and devotional time.

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108th Annual Meeting Woman's Missionary Union Mississippi

First Baptist Church, Gulfport

March 16-17, 1987

Monday

1:45 p.m.

Presession Inspiration Dot Pray and Martha Frances Dugger

2 p.m.

'Wilda Fancher presiding

Hymns of Praise

Prayer

Business: Organization

Welcome

Eileen Burge

Stuart Calvert

Dean Register

Lucille Lisenbee

Bobby Perry

Hymn:

"Come, All Christians, Be Committed"

GIFTED TO SERVE . . . in New Mexico

Judy Edwards

Hymns of Praise

Solo: "The Lord is My Light"

James Neil Fancher

CALLED TO ACT . . .

Carolyn Weatherford

Centennial Hymn

Prayer

Betsy Weems

Monday

6:45 p.m.

Presession Inspiration

7 p.m.

Hymns of Praise

Prayer

GIFTED TO SERVE . . . in Portugal

Dell Scoper

Election of Officers

Betty Tennison

Centennial Hymn

Gretta Lloyd

Offertory Prayer

Peggy Davis

Offering

CALLED TO ACT . . .

Carolyn Weatherford

CALLED TO RECORD . . .

Pattie Dent

CALLED TO ACT . . .

through Baptist Nursing Fellowship

Ashley McCaleb

Hymn

Solo: "His Grace is Greater"

Rob Robbins

CALLED TO ACT . . .

on the Gulf Coast

Dr. Bobby Perry and others

Prayer

Mildred Leake

Tuesday

8:30-9:15 a.m.

Prayer Breakfasts With Missionaries

9:15 a.m.

Presession Inspiration

(Continued on page 6)

The Second Front Page

The Baptist Record

JOURNAL OF THE MISSISSIPPI BAPTIST CONVENTION

Thursday, March 12, 1987

Published Since 187

1,000 Baptists aid stricken Jones County

By John E. Forde

LAUREL, Miss. — After the killer tornado struck several communities south and east of here Saturday morning, Feb. 28, the Brotherhood Department in Jackson began calling churches statewide later in the day. Between 8 and 9 a.m. the next day, 325 volunteers arrived at the Jones County Baptist Association in Laurel to begin clean-up work in nearby communities. Fifty-five churches were represented in the first group, with 75 more volunteers arriving later in the day.

The helpers continued arriving on Monday, with an additional 200 volunteers offering their services to tornado victims. The Jones County Junior College Baptist Student Union also sent volunteers Monday. Many of these workers were to continue assisting for several days.

According to Maurice Flowers, Jones County Baptist Association director of missions, people came from as far away as West Point, Picayune, Greenville, and Mobile. Workers also came from churches in Hattiesburg, Lumberton, Brookhaven, Meridian, Hollandale, Biloxi, Mendenhall, Crystal Springs, and Foxworth, among others. Individuals from the Coast and Foxworth said that it was their turn to help others in need, since they had been helped during past disasters.

The purpose of the organization was made clear as Flowers explained their mission before sending crews out to work — "When you go out to

help, you're representing God. God is working through this organization."

Jim Didlake, the on-site coordinator for Mississippi Disaster Relief, echoed the importance of the Christian attitude present in these volunteers. "Our purpose is to meet physical needs to enable us to minister Jesus Christ to people. Jesus healed first," said Didlake.

Both Flowers and Didlake stressed how specific needs were being met through the coordinated efforts. Flowers told of one family which had no clothes or other belongings left as their house was completely destroyed. He met them as they were huddled together in the hospital without a place to stay. He then made arrangements for the family to stay

in a motel. Flowers also checked on their insurance coverage for them since they were in a near state of shock.

In another case, 20 men were needed to unload cases of drinking water donated by Borden. A short time after the need was known, 26 men came to the front door of the Jones County Baptist Association. They were then sent to unload the water at a nearby relief shelter.

Didlake added, "Anytime a need has been requested, we've been able to meet it. On Sunday, we needed roofing and a crew came passing through with the materials."

Not only were many churches and communities represented, but

(Continued on page 4)



Glade Baptist Church.

Southern Baptist Convention to focus on two themes

By Marv Knox

ST. LOUIS (BP) — A focus on discipleship and missions — two historical themes of Southern Baptist life — will beckon messengers to the 1987 Southern Baptist Convention annual meeting June 16-18 in Cervantes Convention Center in St. Louis.

"To Know Him . . . To Make Him Known" will be the theme for the meeting, announced Stan Coffey, chairman of the SBC Order of Business Committee, which is responsible for planning the event.

"We wanted a theme that would call Southern Baptists back to our main priority of missions and evangelism," said Coffey, pastor of San Jacinto Baptist Church in Amarillo, Texas. He explained the theme's first phrase, "To Know Him," highlights the importance of discipleship and personal spiritual growth, and the second

phrase, "To Make Him Known," illustrates commitment to missions and evangelism — telling the world about the gospel of Christ.

The scripture reference for the theme is Philippians 3:10: "That I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death . . ."

The theme will be interpreted by four evangelists, Coffey said. The evangelists and their topics are Manley Beasley of Bedford, Texas, "Know Him in Prayer;" Ron Dunn of Irving, Texas, "Know Him Through the Word;" Eddie Martin of Lancaster, Pa., "Make Him Known;" and Billy Graham of Montreat, N.C., who will speak on the importance of missions and evangelism.

The St. Louis meeting will be the

first one in which all theme interpretations will have been presented by full-time vocational evangelists, Coffey said. He added the decision was made deliberately and is directed toward all vocational evangelists, "to affirm them and the work they do and involve them in the life of the convention."

Graham's sermon will be at 11:10 a.m. Thursday, June 18, and Coffey said his committee expects a larger-than-average crowd to hear the internationally known evangelist during the convention's next-to-last session: "Any time Dr. Graham preaches, a lot of people want to hear him. It will be good for the convention to hear him and get his challenge for missions and evangelism."

In addition to the four speeches, the theme will be interpreted by a hymn

written especially for the 1987 annual meeting by John McKay, convention music director and music evangelist from Fort Worth, Texas. The song, "To Know Him . . . To Make Him Known," will be sung during each session of the meeting, Coffey said.

"We hope this theme will really put our hearts and minds back on Bold Mission Thrust," the SBC campaign to present the gospel of Christ to the whole world by the year 2000, he noted. "We hope this will renew our commitment to Bold Mission Thrust and to what the Lord has called us to do."

Bold Mission Thrust will be the topic of another convention highlight, he added. The "Bold Mission Thrust Prayer Launch," scheduled for Tuesday, June 16, at 7:25 p.m., will "kick off an organized way to involve churches in consistent prayer for Bold Mission Thrust and missions," Coffey

(Continued on page 4)

Help wanted

Several female volunteers are needed to go to Burkina Faso, West Africa (formerly Upper Volta) June 6-20, 1987. Their assignment will be to teach missionary children during the annual mission meeting.

All interested persons need to contact Monica Keathley in the WMU Department of the Baptist Building in Jackson as soon as possible. The telephone number is 968-3800, ext. 3921.

1,000 Baptists aid

(Continued from page 3)
various occupational groups could be seen working side by side. Pastors, carpenters, farmers, truck drivers, businessmen, oil field workers, roofers, an airline pilot, and the head of the state veterinarian association all pitched in to begin the major clean-up task. Virtually all professions were represented in the volunteer work force as well as others who were unemployed. It also took a large number of people to keep the work crews fed.

Following the tornado, donations flooded into the Laurel area from many churches and individuals. A van load of clothes arrived from Crystal Springs, and a truck loaded with clothes came from Lauderdale County. The North Forrest Fire Department also donated clothes for the relief effort. Charles Davis, pastor of Glade Baptist Church, coordinated a collection of clothing at his church. Its basement looked as if a large garage sale were about to take place. All clothing donated to the Baptist organizations was sent to the Salvation Army as a central receiving point.

Vince Scoper, moderator for the Jones County Baptist Association,

commented on the cooperative spirit present among other assisting organizations as well, such as the Red Cross and the United Way. He also praised merchants and others who donated time and products. Not only did many merchants open at odd hours, but many gave away items to those affected by the storm.

Even with the terrible destruction

Construction teams needed

The Brotherhood Department is asking church groups — perhaps two per association — to be ready to respond immediately and up to three months, to rebuild houses and church facilities in the tornado area.

When teams are formed of the basic building trades, they are being asked to contact the Brotherhood Department for assignment. Food and shelter is being provided in the area according to Paul Harrell, Brotherhood director in Mississippi.

caused by the tornado, many felt thankful that more people weren't killed or seriously injured. Flowers and Didlake spoke of several instances where houses were demolished, but the families inside were not seriously hurt. One example was Valton Douglas, pastor of Bethlehem Baptist Church, and his family. The five family members were in their brick home when the tornado hit, but were not seriously injured as the walls caved in.

By Monday of this week, the Jones County Associational office reported that more than 1,000 volunteers had been assigned through its facility. Volunteers had reported four conversions to Christianity as a result of the witness offered.

Church damage reported thus far includes: Bethlehem pastorium destroyed, Lawn Haven, damaged; Glade, extensive damage; Pecan Grove, damaged; and New Hope, slight damage. Besides the previous five churches mentioned, members of the congregations of the following churches suffered damage in the twister: Moselle Memorial, Myrick, Sandersville, Oakland Grove, and Bethel.

John Forde is public relations director, William Carey College.



Bethlehem Church pastorium.

"Lebanon is bleeding," says seminary student

LARNACA, Cyprus (BP) — Joseph Kattan struggled for the best English he could muster, "I am very sorry that Americans are leaving Lebanon."

His sorrow, of course, extends to the whole of the Lebanese plight. And his sorrow is personal. Two months ago, his parents and youngest sister became refugees from fighting in southern Lebanon.

Other than their car and a few of their belongings, he said, "My parents don't have anything now." Their home was destroyed in fighting between Palestinian and Shiite Muslims.

Kattan is one of 16 new students from Arab Baptist Theological Seminary who arrived in Cyprus Feb. 27 to continue his studies. The seminary moved because Southern Baptist educators Bill Trimble and Emmett Barnes are among those affected by a U.S. government order that Americans leave Lebanon.

"We hope, we hope" that this law will change, Kattan said.

The Lebanese deeply appreciate Southern Baptist missionaries and other Americans who have been in Lebanon for humanitarian purposes, he said.

"Lebanon is bleeding. It's a pain on my heart because people in my lovely country are dying."

Kattan, 23, lost one of his closest friends last year in one of the

numerous explosions during Lebanon's 12-year civil war. On two occasions, he said, he "saw the shells coming," once recently in Beirut and once near his hometown of Maghdouche, which had 16,000 people before the recent battles there.

His 11-year-old sister was separated from her parents for two days when fighting peaked at Maghdouche. She saw two dead bodies along the road she walked. "It's still on my mind," she told him.

His mother saw a Palestine Liberation Organization fighter kill a Shiite. "His voice is still in my ears," she said to her son.

Kattan is unflinching in his desire to be a Baptist pastor in Lebanon. "Everywhere you go, people talk about the war, about the events in Lebanon, about the economy. It's hard for an average worker. Maybe now he only can buy his bread."

Kattan believes he has a valuable message for his fellow countrymen: "Jesus can save and give you peace."

He rejoices that his mother has professed faith in Christ in recent weeks and that his father is regularly attending Baptist services in Beirut.

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Southern Baptist Convention

(Continued from page 3)
said. "We've asked people to pray, but this will be asking people to make a commitment, sort of like a prayer chain in a local church."

Other highlights Coffey listed include the convention sermon, by Jerry Vines, co-pastor of First Baptist Church of Jacksonville, Fla., at noon Wednesday, June 17; the president's address, by Adrian Rogers, pastor of Bellevue Baptist Church of Memphis, Tenn., Tuesday morning; and two "mountain peaks" — the mission boards' reports — on Tuesday and Wednesday nights.

The June meeting also will feature what is scheduled to be the final report of the SBC Peace Committee, created in 1985 to help end theological and political controversy within the convention. The Peace Committee report is set for Tuesday night, from 8:50 to 9:20.

The Order of Business Committee considered several factors as it determined when to locate the Peace Committee report, Coffey said. "We felt we needed to have sufficient time for it," he explained, noting the report is at

the end of an evening session, so time for discussion can be extended most easily. If it were conducted earlier in the day, pressing matters such as elections and fixed orders of business would make extension of time almost impossible.

Further, convention planners wanted to have the report on Tuesday, the meeting's busiest and most highly attended day, so as many convention messengers as possible can participate in the process. It also was placed immediately following the SBC Foreign Mission Board report, one of the meeting's most popular features. "We knew there would be a high interest for both reports, and by placing them back-to-back, the Peace Committee can address the largest number of messengers," Coffey said.

As with the 1986 meeting in Atlanta, the 1987 SBC in St. Louis will feature a large percentage of its business on Tuesday, the Amarillo pastor said: "We're trying pretty well to get a lot of the major business done on Tuesday. We feel until we get a lot of those things out of the way, they'll be on people's minds. We also want the

best participation possible."

"We have the capacity of seating about 30,000 messengers, and we expect that many. We expect it (Cervantes Center) to be filled to capacity," he said. "Interest still is running high in the convention, and we think it will be a full house."

The main hall of the convention site will seat 27,000 messengers, and two overflow halls will hold 1,500 each.

Because of the crowded conditions, access to meeting halls will be limited to registered messengers, program participants, and press, at least through Wednesday morning, Coffey said.

"We don't like to do that, but it's just necessary to see that those who are voting messengers get a seat," he explained. The rule also will apply to children of registered messengers, he added: "We'll have limited child care, and that probably will have to be on a first-come, first-served basis. We feel that even though it's a difficult thing, we'll have to follow the policy we had last year (of only children who are messengers themselves allowed in the convention hall). If they are messengers, that's a different story, but some are too young to be messengers."

Anticipating crowded conditions, Coffey advised messengers to plan to come early and stay put. Doors to the convention center will open at 7 a.m. each day, an hour and a half before the morning sessions start, and he suggested that messengers who want to get good seats should arrive early. "When people go (to the center), they need to plan to stay," he added. "It will be that crowded."

Marv Knox is BP feature editor.

Mississippi Baptist activities

- Mar. 16-17 WMU Annual Meeting; FBC, Gulfport; 2 p.m., 16th-4 p.m., 17th (WMU)
- Mar. 17 "Beginning the Journey Toward Shared Ministry" Conference; Holiday Inn, Downtown, Jackson; 9 a.m.-3 p.m. (CAPM)
- Mar. 19 "Beginning the Journey Toward Shared Ministry" Conference; Best Western Trace Inn, Tupelo; 9 a.m.-3 p.m. (CAPM)
- Mar. 20-21 Church Drama/Music Conference & Rec Mini-Lab; Broadmoor BC, Jackson; 7 p.m., 20th-3:30 p.m., 21st (CM/CT)
- GA Mother/Daughter Weekend; Camp Garaywa; 4 p.m., 20th-1 p.m., 21st (WMU)
- Mar. 21 Baptist Men's Conference; Parkway BC, Jackson; 10 a.m.-3 p.m. (BRO)

Radio-TV Commission income falls below expectations

NASHVILLE, Tenn. (BP) — Members of the Southern Baptist Convention's Executive Committee have expressed "concerns" over the financial future of the SBC Radio and Television Commission after being told efforts at fund raising and syndication are below expectations.

During the February meeting of the Executive Committee, Frank Ingraham, a Nashville, Tenn., attorney and chairman of the Executive Committee's business and finance subcommittee, said three primary concerns surfaced during a review of financial materials provided by the RTVC.

"First, the revenues from program syndication are not generating the amount of funds projected;

"Second, the development funds are not yet reaching expectations;

"Third, because of the lack of funds, the production of new programs is not keeping up with the anticipated schedule."

The Radio and Television Commission is required to make monthly reports to the Executive Committee under terms of a September 1985 agreement which allowed the Fort Worth, Texas-based agency to borrow \$10 million with a 10-year payback and to launch a five-year \$10-million fundraising campaign to repay the loan.

The proceeds from the loan were used primarily to pay short-term loans which had financed costs of starting the American Christian Television System (ACTS), a national "family programming" network owned by the RTVC.

The Executive Committee created a special committee to study the financial affairs of the RTVC. The committee, which has been chaired by Harmon Born, an Atlanta automobile dealer, will cease to operate in June of 1987 and its functions will be assumed by the business and finance subcommittee.

Ingraham, who has been a member of the special study committee in addition to chairing the business and finance subcommittee, told Executive Committee members the body "must recognize its place in the process," and said the Executive Committee has no desire to supplant the role of the RTVC trustees.

In September of 1986, the special study committee and Executive Committee President Harold C. Bennett reviewed the terms of a \$10 million loan from Central Bank of Walnut Creek, Calif.

Ingraham told Baptist Press the business and finance subcommittee met during the February meeting with RTVC representatives Jimmy R. Allen, president; Richard T. McCartney, executive vice president; Jim Edwards, senior vice president and chief financial officer, and TW. Terral, immediate past chairman of RTVC trustees and a Baton Rouge, La., pastor.

"They expressed concerns about their particular status right now," Ingraham said. "I join with them."

"We understand they do have serious problems in that the projections they have made and the goals they set have not been realized. They are having to restructure their approach to fund raising and financing while staying within their budget," he added.

According to RTVC officials, syndication — sale of programs produced for use on the RTVC's national television network, American Christian Television System (ACTS) to other stations — has not been successful.

Syndication of several ACTS shows such as "Country Crossroads," "Cope" and a package of old movies was expected to produce \$475,000 this year but in the first three months produced only \$24,000.

Materials produced for the Executive Committee meeting indicated the present rate of revenue will not reach the projections and "could prove to be a serious problem in future budget years."

Fund-raising efforts also have not produced anticipated revenues. A report on financial campaigns since July of 1985 indicates the efforts have resulted in a loss. The report shows \$2,364,000 has been pledged from development efforts, including capital campaigns and telemissions dinners.

The report indicates \$1,179,000 has been received in cash from the efforts, against a cost of \$1,645,000.

Ingraham said RTVC officials said

they have revamped their approach to fund raising and will try out the new method in a springtime campaign in Atlanta. The commission is to report to the special study committee and the business and finance subcommittee in June on the success of the new approach.

Ingraham also said RTVC trustees will meet in a retreat and board meeting in April to "restrategize their approach for fund raising and financing the organization."

"I wish them every good fortune," Ingraham said, adding the Executive Committee members "will keep ourselves informed as to the financial status."

FMB spends \$8.8 million for hunger

By Marty Croll

RICHMOND, Va. (BP) — Southern Baptists last year continued to feed starving Ethiopians and helped remote Peruvians irrigate parched fields.

World hunger offerings of nearly \$8 million, given through the denomination's Foreign Mission Board, subsidized other projects, too. In all, 176 immediate and long-term relief projects helped people in 41 nations.

During the year, the board spent about \$8.8 million to help meet human needs overseas.

And unlike those who administer such programs through secular agencies, Southern Baptist missionaries offered relief as they taught nationals that physical substance is only one part of the abundant life Jesus Christ offers.

Giving last year showed a 28 percent drop from a record in 1985, when TV news interrupted America's dinner hour with pictures of starving Ethiopian children.

But it continued a healthy uphill climb over the years before. The year-end total surpassed the \$7.5 million forecast midyear, when relief agencies worldwide began to feel the pinch of "donor fatigue" as interest in Ethiopia waned.

A total of \$400,000 was channeled from the Baptist World Alliance.

The alliance's money came earmarked to underwrite relief efforts in Ethiopia, where Southern Baptists operate five feeding stations and clinics.

Since 1983 Southern Baptists have spent about \$5.3 million in Ethiopia.

Missionaries' most recent action has been to design and present to the Ethiopian government a five-year development plan to help solve underlying causes of famine.

In Peru, Southern Baptist missionaries and volunteers supported by world hunger gifts designed aqueducts to funnel water from mountain springs to lowland farms. Peruvians who benefited helped throughout the projects.

Marty Croll writes for the FMB.

Thursday, March 12, 1987

BAPTIST RECORD PAGE 5

Judge bans textbooks in First Amendment case

By Stan Haste

WASHINGTON (BP) — A federal judge has banned 37 American history, social studies and home economics textbooks from Alabama schools on grounds they teach the religion of "secular humanism" in violation of the First Amendment.

In a 111-page opinion issued March 4, Judge W.B. Hand of the U.S. District Court for Southern Alabama sided with more than 600 plaintiffs in Mobile, Ala. — including parents and schoolteachers — who claimed the challenged books ignore Christianity and other faiths while teaching anti-Christian, humanistic values. The decision, which is expected to be challenged in the 11th Circuit Court of Appeals, applies only to Alabama schools.

Hand said he agreed with the assessments of some "expert" witnesses during the trial that the general condition of American public education is "abominable" and that primary and secondary schools are in a "mess."

He described the textbooks banned in his ruling as "deplorable," particularly American history volumes that "discriminate against the very concept of religion, and theistic religions in particular, by omissions so serious that a student learning history from them would not be apprised of relevant facts about America's history."

The banished series of social studies texts, he said, "relegates religion to other cultures, other times and other places," while the challenged home economics books advocate "humanistic psychology."

Hand ruled that taken together, the books amounted to an unconstitutional establishment of secular humanism as the approved religion of

the state and a denial of the free exercise rights of parents who claimed their own religious values were denigrated or ignored.

"Secular humanism is religion for First Amendment purposes because it makes statements based on faith-assumptions," he ruled, adding: "A statement that there is no transcendent or supernatural reality is a religious statement."

Secular humanism is a religion, he wrote further, because it has texts considered sacred — the much-publicized Humanist Manifestos I and II and the Secular Humanist Declaration. It maintains an institutional structure in the form of such organizations as the American Humanist Association, the Council for Democratic and Secular Humanism and the Fellowship of Religious Humanists, and through such publications as Free Inquiry, The Humanist and Progressive World.

"The most important belief of this religion is its denial of the transcendent and/or supernatural: there is no God, no creator, no divinity," Hand concluded.

He also criticized textbook publishers, saying they "are more concerned with their pocket book than anything else."

As for the parents who brought the challenge, Hand said their case did not "represent an attempt of narrow-minded or fanatical pro-religionists to force a public school system to teach only those opinions and facts they find digestible." Furthermore, theirs was not "an attempt by anyone to censor materials deemed undesirable, improper or immoral," he wrote. What the parents sought instead, he concluded, was "objective education, not partisan indoctrination."

Rock music explored by Curry at First, Richland

More than 1,000 youths and adults at Richland First Church last week heard a seminar on "The god of Rock." The event was sponsored by churches of Rankin Association.

The seminar was aimed at teenagers and concerned adults. It attempted to explore the effects of rock music upon its listeners. Mike Curry, a former professional musician and now an associate with Michael K. Haynes Ministries of Lindale, Texas, led the seminar.

Haynes is the author of the book, *The god of Rock*.

In a multimedia presentation, the seminar traced rock music from its origins in the early '60s to current "Punk Rock" and "New Wave" styles. It portrayed the violence, deafening noise levels, drug abuse, and nudity associated with rock concerts, according to Dale Sauls, minister of education at the church.

The seminar also examined the lyrics of some rock songs and showed how the songs portray messages dealing with drug abuse, illicit sex, satanism, false religion, rebellion, and suicide, Sauls indicated.

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Ministry groups plan simultaneous meetings

The annual Baptist Men's Conference, March 21, begins at 10 a.m. at Parkway Baptist Church, Jackson, with ministry group conferences. Stories of these meetings follow. The banquet begins at 11:30 a.m., and a general session at 1 p.m. The banquet costs \$6 per person. Make reservations through the Brotherhood Department office, phone 968-3800.

Educational missions

Educators who are members of Baptist churches are going to gather for the second annual meeting of the Mississippi Baptist Educational Missions Fellowship. The first Educational Fellowship in the Southern Baptist Convention, the Educators Fellowship in Mississippi is becoming a model for the development of other state convention educational fellowships.

Several of the members of the fellowship participated in volunteer mission projects this year. Hal Buchanan of Tupelo and Liss Simmons will be sharing their experiences in volunteer missions at the annual meeting.

A great deal of interest is developing in the Jamaican project among the membership of the fellowship. This project will be considered strongly as a possible major project of the Educational Missions Fellowship.

Jail/prison conference

Baptist men should attend the Jail/Prison Conference because: we have a biblical mandate from Christ to be involved in ministry to persons who are incarcerated. (Matt. 25:31-46); every prisoner in the state penal system spends some time in the local jail; every county in Mississippi has at least one local jail having prisoners who need ministry; every prisoner has an average of five family members who have special needs; we need to know about the special needs of prisoners and their families; and we need to know how to minister effectively to all these people.

Charles Jones, who directs the Parchman ministry and is Sunflower director of Mission, will be conference leader.

Church renewal

Now that many of our churches have had the doctrine study using Findley Edge's book *The Doctrine of the Laity*, we are ready to launch into the Year of the Laity for 1988-89. The purpose of the Year of the Laity is to awaken the laity to their call and giftedness; to deepen believers' personal relationship with Jesus Christ; and to equip, develop, and release more effective ministers and

witnesses in the marketplace and in the church.

This year our Church Renewal Fellowship will feature Doyle Pennington, renewal liaison, for the Home Mission Board. Doyle will have information concerning the latest plans for the Year of the Laity which will encompass all the organizations of the church. Woman's Missionary Union and church training joins Brotherhood in the sponsorship of this emphasis.

In our conference, we shall hear testimonies from a pastor and a layman, concerning the experience of renewal in their churches. The pastor can share that approximately 20 or more souls were saved during and immediately following the Lay Renewal Weekend in his church.

Even though this is a Baptist Men's Conference, we encourage women to attend the Church Renewal Fellowship meeting.

Construction fellowship

The 1987 Baptist Men's Conference will see the beginning of a new fellowship in Mississippi. Over the last several years, one of the greatest mission involvements has been in the area of construction work.

Many people in the state have expressed a desire for a fellowship to serve those who are in the construction business or have an interest in the work. The new fellowship will meet all of these needs.

M. B. Howard, a retired construction coordinator with the Brotherhood Commission, will be at the meeting to share the possibilities of the new fellowship.

Also, several individuals from Mississippi will tell about their experiences with construction work in volunteer missions. Possible work projects for 1987 will also be presented.

Agricultural missions

The Mississippi Agricultural Missions fellowship was organized in 1985 sponsored by the state Brotherhood Department. The objective of the fellowship is to foster and promote Christian service by members of the agricultural community.

God has richly blessed our fellowship these first two years. Hundreds of laypeople from throughout the state have given their support, realizing that this is a good opportunity for direct mission support.

"Although the fellowship works through the Brotherhood office and the Foreign Mission Board, we are in direct contact with the missionaries. They explain to us their needs and we try to find the people, money or supplies to meet those needs," said Don Blasingame of the fellowship.

Since 1985, the fellowship has had projects in Mexico, Central America, Brazil, Peru, Senegal and Burkina Faso. The group now has on file requests from missionaries in Ecuador,

Honduras, Nigeria, the Philippines, Kenya, and Malawi.

We have more requests than volunteers.

Volunteers in Missions

Representatives from the Foreign Mission Board and the Home Mission Board will be leading conferences for persons interested in exploring various areas of Mission Service Corps work. Approximately 2,000 volunteers across our world are giving a year to two years of their time to some area of mission work. James Cecil, laity abroad coordinator at the FMB, and Maurice Hurley, representing the Home Mission Board, will be leading such conferences.

Prayer conference

"We need to walk with our Lord and ascertain the mind of God if we are in his work," said Guy Henderson conference leader. "Our great need is a wholehearted return to the plan and purpose of God. A vast army of prayer warriors is needed," says Henderson MCB evangelism director.

"This conference will make us conscious of our weakness without prayer and the strength and ministries that are opened when we pray. Prayer opens the mind and our eyes to see the need. Prayer gives a holy boldness to walk through these doors," says Henderson.

"Our churches can function without many things but we cannot survive spiritually without prayer. Prayer ministries are desperately needed in every church. Learn how to begin and continue a ministry of prayer in your church," says Henderson.

Gifts total \$1.4 million for February

Church gifts through the Cooperative Program in Mississippi totaled \$1,414,651 in February, according to an announcement by Earl Kelly, executive secretary-treasurer of the Mississippi Baptist Convention Board.

This is \$86,712 more than that registered for February of 1986, but the January-February total of \$3,195,444 is \$76,809 less than that given for the corresponding first two months of 1986.

The two-month budget amount places Mississippi Baptists ahead of the pro rata amount needed on a monthly basis to fully fund their ministries set during their convention last year. The pro rata amount would be \$3,025,000. This makes \$170,444 more in hand than the monthly requirement.

The test of a man's religion is his week-day behavior.

Devotional

Nervous breakdown

By Olyn Roberts
Isaiah 26:3

Have you heard the parable of the clock that had the nervous breakdown? It seems that this new



Roberts

clock was ticking away on the shelf, two ticks to the second as any good, self-respecting clock should tick, when it began to think how many times it was going to have to tick. "Two ticks to the second means 120 ticks per minute," it mused. That's 7,200 ticks per hour, 172,800 ticks per day, 1,209,600 ticks per week for 52 weeks, and a total of 62,899,200 ticks per year. Horrors! And straight away the clock had a nervous breakdown.

The clock was taken to a psychiatrist who patched up the mainspring as well as he could and then asked, "Clock, what's your trouble?" "Oh, doctor," wailed the clock, "I have to tick so much, I have to tick two ticks to the second and 120 ticks per minute and 7,200 ticks per hour and . . ."

"Hold it!" the psychiatrist cut in. How many ticks do you have to tick

at a time?" "Oh, I just have to tick one tick at a time," was the reply.

"Then let me make a suggestion," replied the doctor. "You go home and try ticking one tick at a time. Don't even think about the next tick until you get this tick ticked. I believe you'll improve rapidly." That was twenty years ago, and the clock is still ticking perfectly — one tick at a time.

We need to follow the philosophy of the parrot that lived in a cage beside a revolving door in a restaurant. He had a limited vocabulary; in fact, all he could say was, "One at a time, please." On one occasion this parrot escaped from his cage, flew out a window, and took refuge in a small clump of trees nearby. When his owner found him, the bird was in bad shape; he had unfortunately chosen as his roosting place a limb from which hung a giant wasp nest. The insects had stung the parrot until he was almost dead, but feebly he croaked, "One at a time, please, one at a time." His vocabulary may have been limited, but he had a first-class idea of how to meet trouble.

Olyn Roberts is director of missions, Adams and Union associations.

WMU meeting

(Continued from page 3)

9:30 a.m.

*Wilda Fancher presiding

Hymns of Praise
Prayer

GIFTED TO SERVE . . .

around the world

Centennial Hymn

Offertory Prayer

Offering

GIFTED TO SERVE . . .

in Mississippi

Recognition of missionary parents

Hymn

Solo: "We Will Stand"

GIFTED TO SERVE . . .

in New Orleans

Prayer

11:30-1:30

Lunch

Mission Tours

Tuesday

1:15 p.m.

Presession Inspiration

Hymns of Praise

Prayer

GIFTED TO SERVE . . .

in Mississippi WMU

Recognition of DISTINGUISHED CHURCHES AND ASSOCIATIONS

GIFTED TO SERVE . . .

bring in Home Missions

Centennial Hymn

Solo: "O Lord Most Holy"

GIFTED TO SERVE . . .

Duet: "Broken and Spilled Out"

Prayer

Gail Benedict

John Mills

Jerry Kemp

Chester Vaughn

Sue Tatum

James Neil Fancher

Gwen Williams

Vivian Taylor

Cathleen Parker

Marjean Patterson

Judy Edwards

Rob Robbins

Carolyn Weatherford

Rob Robbins and

James Neil Fancher

Martha Osborne

Faces And Places

by anne washburn mcwilliams

Sara Kathryn Crawford

Do redheads have more fun? Judging from what I know of Sara Kathryn Crawford, I'd say so. I don't know that I've ever seen her look ruffled or upset. Always her blue-green eyes reflect a calm content. Usually she's ready with a laugh or a quiet smile.

"Faith is not worrying when you have no idea what the Lord's plans are." That will be her retirement philosophy, she said. The quotation came from a book given her, I think, by her former Alta Woods Sunday School class.

She said she likes being a housewife, and will probably have more time for cooking now. She likes to visit and to talk with people. "I'm beginning to think I was born for a life of ease, and now I can take that up. I won't miss not having to make books balance."

Sara retired February 27 as bookkeeper for the Baptist Foundation, where she had worked since January 1, 1967. She began as office secretary and succeeded Zadeen Walton as bookkeeper when Zadeen retired. A

reception was held Feb. 25 at the Baptist Building, in her honor. Fellow employees presented her with an arrangement of silk flowers. The Baptist Foundation gave her a check.

She was born in Charleston, Mississippi, March 1, 1925, the daughter of Sam and Sadie Jones. Of the eight children in that family, two died in infancy. At First Baptist Church, Charleston, she was baptized at age 10.

After graduation from Charleston High School and then from Draughton's Business College in Jackson, she took her first job as bookkeeper at the Baptist Book Store and remained in it for seven years. "That's where I got my education," she declares — reading the books at the Baptist Book Store. Reading is one of her fun things. During those days she acquired a taste for many varieties of books, as the store required its employees to read from all its sections — novels, biography, children's books, methods, missions,



Sara Kathryn Crawford greets guests at reception in her honor. (Photo by Tim Nicholas)

theology, etc.

Other jobs later included working for Brother Martin Gilbert in what was then the Rural Church Department, Mississippi Baptist Convention Board, and being financial secretary for Alta Woods and Hillcrest churches.

Her wedding anniversary is only four days past her birthday. She and James Crawford met at Battlefield Park, when both went to a Training Union party given by First Baptist Church, Jackson, where both were members. He was from Tylertown. They got married in her parents' home in Charleston on March 5, 1948.

Their only child, Mildred (named

for one of Sara's sisters), lives with them at 1939 Shamrock Drive, Jackson. A graduate of Mississippi College, she teaches at Van Winkle Public School.

Since James is retired also, from his job with Standard Oil as an accountant — yes, both have worked with figures — they will have more time to take trips to see relatives, and to go on picnics.

Probably the biggest problem she has had was the time James had heart surgery. But he got along well and is doing fine now. "I don't ponder on life much," she said. "I just live it. Whatever has happened all along, I

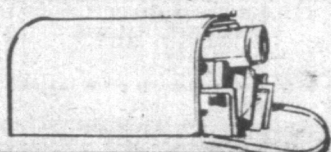
didn't worry much about it, but just accepted it. That's life."

Her parents were the best example set before her — examples of hard work and honesty. "I got this happy, contented attitude from my mother. She taught me to accept life and to find joy in it. My father supported her and believed whatever she said was right."

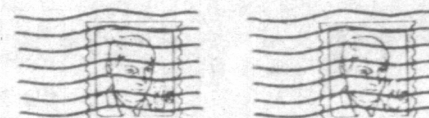
For many years Sara has been a Sunday School teacher, of a women's class, at Alta Woods and now back at First Church, Jackson. Two of her favorite Bible verses are Isaiah 53:6 and Philippians 4:8.

"My goal in life," she supposes, "has been to be the best Christian I could be. In retirement I just want to do what the Lord wants me to do. I imagine I will take care of my family, enjoy being with my brothers and sisters, and witness and minister however and whenever I can."

She insists that she has had an ordinary life. I told her that her life and her attitude have been inspiring to me. Since Sara has not had any grandchildren and has not taken any big trips, someone told her she just had not done anything! But to that person Sara replied, "I challenge you to say you have had any more fun!"



Letters to the editor



Volunteer missions support

Editor:

I write as a means of publicly expressing our appreciation to the Centreville Baptist Church and to acquaint other churches of the privilege which can be theirs to support mission work in pioneer areas.

Our son, Mark, is a Mission Service Corps volunteer appointed as Associate BSU Director at the University of Minnesota, Minneapolis-St. Paul. MSC volunteers must provide their own financial support; and our church, as well as individual members, is providing 80 percent of his total support.

What makes this even more commendable is the fact that we have been a part of this congregation for only three years, during which time Mark has been a student in New Orleans Seminary. So you see this is not a matter of sending a native son but a group of people willing to supply the financial support so that another might go.

I include some figures to give an idea of the tremendous opportunities for ministry on this field. The Twin Cities area is one and one-half the size of New Orleans with only 12 churches and missions, the largest having 29 members. The University of Minnesota campus alone has 60,000 students; 2,500 or more of these are internationals, one of the largest contingents of these in the U.S. There are 17 other colleges and schools with an enrollment of 40,000, and BSU work is being done in only three.

Truly "the fields are white unto harvest" and if we are to meet the goals of Bold Mission Thrust we must get involved in direct mission oppor-

tunities. Many Mission Service Corps volunteers go to their fields not having their full support and are hindered in their ministry because of the financial needs that must be met. We sincerely believe that the Lord will bless a church which makes the kind of commitment which our church has made and we encourage other congregations to explore the opportunities and privilege which can be theirs.

M. D. Wallace
Centreville

Scriptural acceptance

Editor:

I am writing in regard to the recent election of Mr. Shackleford to the office of vice-president for public relations of the Southern Baptist Convention Executive Committee. I was surprised that he accepted the position on such a divided vote. I know that very few pastors would accept the call to a church if they only received 55 percent of the vote.

It was interesting that two of the men on the Executive Committee who opposed his election were pastors from Mr. Shackleford's home state of Tennessee. I asked myself why those pastors and the others on the Executive Committee would oppose Mr. Shackleford.

I hope that in the next year Mr. Shackleford will prove their fears wrong in showing that he can and will be more objective in covering the controversy we are now experiencing.

In the recent election of Shackleford and of Dr. Baker to the head of the Christian Life Commission I was surprised that the Baptist Press and state editors didn't say more about the closeness of the two votes. In the back of my mind I have a sneaking suspi-

cion that if a strong conservative, pro-life man had been elected to head up the CLC by such a slight majority that the Baptist Press would still be printing stories decrying the close vote and saying that the man who was elected should not have accepted the position unless he had a clear mandate from the overwhelming majority of Southern Baptists.

I may be wrong, but I am waiting for that day in the near future, when the first man is elected to be head of a SBC agency by a very slim majority who also happens to be identified with the conservative majority, or as you might say the "right-wingers" in the convention, and then see how the Baptist Press covers the story.

I hope I am wrong, but time will tell.

David W. Allen, Pastor
Shuqualak Baptist Church

The term, "right wing," was used to try to get away from the use of fundamentalist. My understanding is that the latter word is not appreciated, so I am glad to try to find something else. The problem is that just about everybody is truly conservative; and, since there are two groups, they have to be identified some way. So I came up with the idea of using the right wing group of the conservatives and the moderate group of the conservatives. We can't use left wing for the moderates, because they are not. We can't use middle of the road, or center, in speaking of the moderates, for the right wingers would feel that position belongs to them. Therefore the designations of right wing and moderate. Adrian Rogers was elected president of the convention by a 55 percent vote, and he accepted and

Baptist Press would not editorialize on the vote regardless of its percentage or winner.— Editor

Filling the void

Editor:

After attending Samford University and presently at Mississippi College, it really hurts to see too much emphasis on the "fine education" and none on Jesus (perhaps there's more of education being stressed than of Jesus). Apathy runs more deep on Baptist campuses, too deep; students claiming to be Christians usually don't follow Jesus more than going to church and don't open their Bibles until in New Testament class. The issue today is not that Baptist tuition is rising, but that most students are startled to hear Jesus mentioned out of chapel. Too many students are hurting, despaired, lost and we try to fill the void with "religious" education.

Oh, if we could realize Jesus is the Way, Truth, and Life, for he cares more about souls than our Baptist diploma.

Let me not be noted for being critical, but merely stating our Baptist schools need Jesus more than recognition plaques and endowment funds.

Glenn E. Davis
Miss. College
Clinton, MS

In all due respect, I think we all were more keenly aware of conditions while we were in college than we were thereafter and more critical. Actually, I am afraid you will find that the attitudes you are finding in college are about the same as you will find as you go through life. The students you have found in the schools you have and are attending are not so much the prod-

ucts of the colleges but of the homes from whence they came. That being the case, I think you will find those who are deeply committed to Christ if you will take the time to seek them out. — Editor

Nearer 50-50

Editor:

Your editorial in the February 26 issue of the Baptist Record was interesting to say the least.

You state that ninety-nine percent of Southern Baptists believe in the inerrancy of the scripture when it is defined as the inerrantists define it, and that ninety-nine percent of Southern Baptists are conservatives. Obviously, something is wrong. I would estimate it nearer 50/50.

My family, and my father, and my grandfather, and back as far as we can trace, have been Baptist. I am not a fundamentalist or an inerrancy person. I have always been taught that Baptists believed in and had "free will." A good many people have already quit the Baptist church and others just quit going. One thing is that we have entirely too many preachers who are not graduates of Southern Baptist seminaries.

Name withheld by request

I think that 50 percent of Southern Baptists believe in the inerrancy of the scriptures but don't call themselves inerrantists. I think 50 percent of Southern Baptists are decidedly conservative but are not a part of what is called the fundamental-conservative group. Thus my reasoning for saying that 99 percent of Southern Baptists believe in the inerrancy of the scriptures and are decidedly conservative. — Editor

BWA will send Bible study material to Russia

WASHINGTON (BP) — Bible study material in the Russian language is to be placed in the hands of evangelical pastors and church workers in the Soviet Union following a decade-long effort by the Baptist World Alliance and the Mennonite Central Committee.

The All-Union Council of Evangelical Christians-Baptists (AUCECB) in the USSR is to receive 5,000 sets of a Russian-language translation of the William Barclay Commentary on the New Testament. The project, under discussion since 1976 and in preparation for five years, will result in some 75,000 total volumes being distributed to AUCECB leaders.

BWA officials said the import authorization was agreed to during a February meeting between AUCECB General Secretary Alexei M. Bichkov and Konstantin M. Karchev, chair-

man of the Council of Religious Affairs of the Soviet Council of Ministers.

Also participating were BWA Deputy General Secretary Denton Lotz of Washington; European Baptist Federation General Secretary Knud Wumplemann of Copenhagen, Denmark; Asian Baptist Federation General Secretary Edwin Lopez of Manila, Philippines; and Mennonite World Conference Executive Secretary Paul Kraybill of Akron, Pa.

According to the BWA, the import application approval is without precedent in terms of the number of pieces of Christian literature authorized for importation.

The Barclay Commentary was chosen by AUCECB leaders after a review of several possibilities. Soviet leader Kharchev said he read the commentary and found it to be a "totally religious" work which poses

no political obstacles to the importation.

Fifteen volumes of the 17-volume set have been translated and the two final volumes are in production. The work was translated into Russian by Marvin Ziegenhagel of Mainz, West Germany, and will be printed by the Mennonite-related Herald Press in Scottsdale, Pa. Shipment of the books are being coordinated by the United Bible Societies international headquarters in Stuttgart, West Germany.

BWA officials said the project, to be shared equally by the BWA and the Mennonites, will cost \$500,000. They added the BWA needs at least \$100,000 in gifts to be able to meet its share.

(Material for this article was provided by John M. Wilkes, director of communications for the BWA, and Stanley Crabb, director of European Baptist Press, Ruschlikon, Switzerland.)

Christian Conciliation Service keeps peacemaking out of court

Christian Conciliation Service is a system for Christians who find themselves unable to reconcile their differences without professional help.

The service, housed at the Mississippi College School of Law, mediates disputes with a panel of three volunteers — a lawyer, a minister, and a layperson. The panel uses biblical principles to find a mutually agreeable settlement. There is no charge for the service, though donations are accepted on settlement.

The service takes cases dealing with marital disagreements, child custody matters, business disputes, merchant/customer problems, employer/employee relations, and landlord/tenant squabbles.

Those interested in training as CCS Peacemakers, or who have need of the organization's services, may write CCS of Central Mississippi, Box 2164, Jackson, Miss. 39205, or phone 352-7300. T. G. Stevens is executive director.

Following is an example of the work of CCS. Was the work a success... or a failure? The reader can judge.

Here is a classic human interest story in which a deserving person

with friendly support from a group of Christians, found her way out of hopelessness into a life with renewed faith and promise of better things to come.

When Jane first came to C.C.S., she was desperate as she literally had no one to turn to. She had no money and no immediate family member who was situated where help could be given. Jane had heard of C.C.S. on the radio and called. Once C.C.S. had heard her story, and her alienated husband agreed, a meditation panel was assigned to try and help these troubled partners to reconcile a very unstable marriage.

A few weeks after the Peacemaker panel had wrestled with all the complexities of this difficult case, Jane's husband walked out of a panel hearing and was gone for good as he left the state and sought employment elsewhere.

At this point, Jane could have given up and returned to her old ways including self-pity and condemnation; however, with the help and encouragement of the members of her mediation panel, Jane decided to go back to school. She renewed her fellowship with her minister and other members

of her church and thereby prepared herself for a new beginning towards a more rewarding life.

With a bank loan and C.C.S.'s "old Underwood," Jane went back to school for the first time in many years and for the next 18 months, she worked part-time and went to business school at night. She worked hard and studied hard and has just recently graduated with highest honors.

Armed with new skills, a renewed faith, and C.C.S.'s unqualified recommendation, Jane quickly found employment with a large Jackson mortgage company and has called to thank C.C.S. for helping her to discover the confidence, the courage, and the self-esteem she had once so obviously lacked.

Yes, a Christian mediation panel failed in its efforts to reconcile a troubled marriage, but those efforts were not in vain, for in the process, a lonely and desperate Jane Doe rediscovered her faith in God and once again has become a self-confident mother who has, with the Lord's help, equipped herself to again become a worthy and humble servant in God's Kingdom on Earth.

Add sales taxes to weddings, retreats?

TALLAHASSEE, Fla. (BP) — Unless the Florida legislature changes its mind, churches in the state will have to begin collecting sales tax on many of the services they provide.

Weddings, funerals, retreats, even Valentine's banquets may be subject to sales tax when the law goes into effect July 1. Critics have charged the new tax policy will make churches the agents of government. "This would put the church in the role of the tax

collector," said Dan Stringer, of the Florida Baptist Convention.

The Sales Tax Exemption Repeal Bill, passed by the legislature last fall, is intended to increase state revenue by shortening the list of organizations and professions that are not required to charge their customers sales tax for their services.

Accountants, barbers, doctors, and many others who for years have not collected sales tax soon will have to

add the 5 percent levy to their bills.

Churches and other non-profit organizations are also among those who have lost the exemptions.

Private schools will be hard-hit as well when the tuition they charge students becomes taxable. Students at Stetson University, which is owned by Florida Baptists, will have to pay about \$400 in sales tax on top of their tuition, while state-owned schools will be exempt.



Intensive care

Drugs are just as deadly as a loaded gun.

Don't take chances with your life

Preventive methods

By Joe Stovall

Let us consider some methods that may be used in preventing drugs from interfering with the lives of young people. Parental communications is near the top of the list. Communication must be honest and open and kept that way if young people relate well to their parents. Young people who are conversant with their parents may share how they feel when refusing drugs or avoiding drugs. If the level of communication has been good in the past, relevant communication about chemicals can help with formation of attitudes. Next is parents pointing out and encouraging wholesome extracurricular activities such as athletics, jobs, and volunteer work. An active church program that claims the interest of young people can stimulate healthy associations and spiritual growth. Young people respond to the challenge of a well-planned, exciting youth program.

Furthermore parents should keep watch over their young people and take little for granted. Here are several suggestions. Don't have or allow a party in your home without your being there. If your child wants to attend a party elsewhere, be sure that another parent will be present.

Don't go on a trip and leave your children at home unattended. If your child's friends are invited over, be there. Always be alert to pills, papers, paraphernalia, bags, and bottles stashed away. People who use drugs sometimes leave things around carelessly, or they may attempt to hide them.

Parents should be willing to change their own behaviors and practices that have to do with alcohol or drugs. Does Dad have to take a drink when he comes home from work? Does drinking take place on special occasions and on weekends? People can find ready excuses for behavior that is really not in the best interest of young people — perhaps not fully realizing that parental laxity will abet or enable questionable behavior in their children.

Joe Stovall is a chaplain at Mississippi Baptist Medical Center.

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BJCPA Exec Committee votes Southern Baptist rep increase

BAPTIST RECORD PAGE 9

Thursday, March 12, 1987

WASHINGTON (BP) — Alterations in the size and composition of the Baptist Joint Committee on Public Affairs moved a step closer to completion March 2 as the Washington-based denominational agency's executive committee approved a necessary bylaw change. Final approval of the proposal is expected in October when the full Baptist Joint Committee is to meet.

A key component of the new representation formula is an increased Southern Baptist presence on the committee charged by eight cooperating U.S. Baptist bodies with monitoring religious liberty and separation of church and state. The Southern Baptist Convention, along with two other Baptist conventions, founded the Baptist Joint Committee in 1936.

The number of Southern Baptists on the BJCPA will rise from 15 to 18 under the new plan. According to a formula approved by the SBC Executive Committee last month, the SBC representatives will be the SBC president, the president of the Executive Committee, the presidents of the Foreign Mission Board, Home Mission Board, Annuity Board and Sunday School Board, and 12 at-large members elected by messengers to the annual convention. In addition, the executive director of the SBC Chris-

tian Life Commission will be an ex-officio, non-voting member. The new formula must be approved by messengers to this year's SBC in St. Louis.

At present, the 15 Southern Baptists on the BJCPA include the convention president, nine heads of denominational agencies and five at-large members.

A proposal to alter the size and composition of the Public Affairs Committee emerged from last year's SBC meeting in Atlanta, where the SBC Committee on Boards asked the SBC Executive Committee to study the matter and recommend changes. The proposal later was assigned to a special fact-finding committee that has spent the last nine months conducting an investigation of the BJCPA.

More than a year before those actions, however, the BJCPA appointed a three-person task force to recommend changes in representation from all eight member bodies. Last October, the full committee approved that panel's recommendations, including that of increasing the number of Southern Baptists from 15 to 18.

Other features of the new representation plan include a provision that no proxy voting is to be permitted in the future and that no participating body may have more than one-third of the

total membership. Overall, the new plan provides for up to 54 members.

Besides the Southern Baptist Convention, other member bodies given additional seats on the committee are the Baptist General Conference, from its present three to eight, and the North American Baptist Conference, from three to six.

Those losing seats will be the American Baptist Churches, from 15 to nine, and all three participating black bodies. Both the National Baptist Convention of America and the National Baptist Convention U.S.A. Inc. will lose members, from the present allotment of 15 seats each to three and one, respectively. The Progressive National Baptist Convention will drop from five to three. The Seventh Day Baptist General Conference also will drop, from three to one.

The new formula is based on both membership and financial contributions, with the incentive that smaller groups may increase their representation by contributing larger amounts.

In another action, the BJCPA Executive Committee approved a proposed 1987-88 budget of \$632,625. Of that amount, 71 percent is anticipated from the SBC Cooperative Program, with another 5 percent coming from the Southern Baptist Foundation on earnings from a capital fund.

These figures follow a pattern in recent fiscal years of a slight percentage decrease in SBC contributions as compared to those of the other member bodies. Two of the other bodies — the Baptist General Conference and the North American Baptist Conference — outdistance the SBC in per-capita gifts to the BJCPA.

Executive Committee members also gave approval to BJCPA cosponsorship of a 1988 religious liberty conference to be held at First Baptist Church Providence, R.I., the first Baptist congregation in America. Other sponsors will be the American Baptist Churches in the U.S.A. and the American Baptist Churches of Rhode Island. The June 5-7, 1988, conference will commemorate the 350th anniversary of the founding of the historic congregation.

Three Senior Adult leader meets set

"Choosing a Better Way" is the theme for three Senior Adult leadership days being planned for Petal-Harvey Church, Petal; Central Hills Retreat; and Sherman.

In Area 8A Billy G. Johnson, consultant, will hold the area meeting at Petal-Harvey Church, March 24. In Area 4, Lavon Moore, consultant, will be hosting the meeting at Central Hills Retreat April 7. The Area 2 meeting, with Charles Stubblefield, consultant, will be held at Sherman on May 7. William P. Smith III, director of missions, Lee Association, is cosponsor.

Cortez Hutchinson, First Church, Yazoo City, and Bob Williams, Cambridge Church, Gautier, will be additional resource persons for the sessions. A small registration fee, which includes the price of lunch, will be charged. Because of the luncheon, reservations should be made for the Central Hills session by April 7 with Dan West, P. O. Box 237, Kosciusko 39090. Telephone 289-9730. For the Sherman meeting on May 7 contact should be made with William P. Smith, P. O. Box 133, Tupelo, MS 38802, telephone 842-8164. For information concerning the Petal-Harvey program, contact should be with Billy G. Johnson, Route 9, Box 1814, Hattiesburg, MS 39401.

The programs are cosponsored by Family Ministry Section, Church Training Department, Mississippi Baptist Convention Board. J. Clark Hensley is senior adult consultant. All interested senior adults and their leaders are invited to participate whether or not within the areas designated. Area 8A includes churches in Jones, Wayne, Forrest, and Perry Counties. Area 4 includes churches in Calhoun, Chickasaw, Clay, Webster, Lowndes, Attala, Choctaw, Winston, and Noxubee associations. Area 2 includes churches in Monroe, Itawamba, Lee, Pontotoc, Union County, Prentiss, Tishomingo, Alcorn, Tippah, and Benton associations.

Morris convicted

The Associated Press reported this week that Benjamin Morris was convicted of the murders of Southern Baptist Missionary Elizabeth Senter and her 10-year-old daughter, Rachel in Liberia. The report noted that the presiding judge was expected to sentence Morris to death by hanging.

Farm family meet to study stress

A farm family stress management seminar will take place Mar. 19 at 6:30 p.m. at the Mississippi Cooperative Extension Service office in Macon. For details and directions, call First Church there at 726-4326. Sponsors are MCES, FBC, the Mississippi Baptist Convention Board, and the Home Mission Board. The meeting begins with a catfish supper, so reservations are necessary.

U.S. government denies appeals to let Lebanon missionaries stay

WASHINGTON (BP) — The U.S. government again has turned down renewed appeals that Southern Baptist missionaries be allowed to keep working in Lebanon.

"To allow the people to stay over there on valid passports would not really be consistent with our responsibilities to safeguard the safety and lives of U.S. citizens," State Department official William Wharton said March 3. Wharton is the department's director of citizen appeals.

March 6 is the final deadline for departure of American citizens from Lebanon, Wharton said. The U.S. ban on travel and residence there will remain in effect for one year, after which it will be reviewed and either lifted or renewed. "We're always hopeful that we might be able" to lift the ban, he said, "but I have no information as to when that might occur."

Groups of Southern Baptist missionaries in Lebanon already were departing for Cyprus in late February and early March.

Wharton reported the State Department had received "quite a few" appeals from American humanitarian and religious workers in Lebanon for exemption from the U.S. government's Jan. 28 order that all Americans leave the embattled country. All such appeals have been turned down, he said.

Wharton said the government recognized the valuable work done by American missionaries in Lebanon

but repeated the State Department's refusal to risk more kidnappings or deaths of U.S. citizens in Beirut.

In applying for exemption, Southern Baptist missionaries insisted most of their work was carried out in the relative safety of Christian East Beirut and asked for the right to make their own decisions about personal risk in service to God and the Lebanese people.

Their applications were turned down Feb. 12. R. Keith Parks, presi-

dent of the Southern Baptist Foreign Mission Board, then appealed directly to President Reagan, asking that a skeleton force of 13 missionaries be allowed to remain. The White House forwarded the appeal to the State Department. In a letter to Secretary of State George Shultz, U.S. Sen. Strom Thurmond of South Carolina also asked for reconsideration of the refusal to exempt Southern Baptist missionaries from the evacuation order.

Farm crisis to be focus of ACTS network special

The nation's farm crisis and its effect on churches in farm communities will be the focus on a special 90-minute edition of "Life Today" to be broadcast on the ACTS Network March 13 at 6:30 p.m.

According to Texas Agricultural Commissioner Jim Hightower, America has lost "a half a million good farmers since 1981." More than 2,000 will go out of business each week during 1987, he predicted. The decline in family farms is expected to have a serious effect on churches in the farm areas. One expert predicts that many of them will close their doors in

the next five years

"Life Today" will feature agricultural experts such as Rep. Kika De La Garza (D-Texas), chairman of the House Agricultural Committee; Fred Wood of the U.S. Department of Agriculture; and C. H. Murphy, pastor of First Church, Lamesa, Texas. Murphy's church recently organized a farm family weekend in an effort to minister to hurting farm families.

Viewers of "Life Today" will be able to use toll-free telephone lines to ask questions or add comments during the live telecast.

Saturday, April 4, 1987

Sunday School Seminar on Weekly Workers' Meeting

Broadmoor Baptist Church, Jackson

Saturday, April 4, 1987

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for

Pastors, ministers of education, Sunday school directors, all age group workers

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The Mississippi Mission

Donors have option when giving

The Mississippi Mission offers donors a choice of three options in support of the \$40,000,000 endowment campaign.

Commitments under Option A are considered undesignated. They will be divided among Mississippi College, William Carey College, Blue Mountain College and The Baptist Children's Village according to a formula approved by the Mississippi Baptist Convention. The formula calls for Mississippi College to receive 51 percent; William Carey College, 29 percent; Blue Mountain College and The Baptist Children's Village, 10 percent each.

Donors may designate their commitments to one or more of the four institutions of their choice under Option B. Careful attention is paid to make sure the proper institution(s) receive the income from designated pledges.

Option C commitments will be used, at the discretion of the Campaign Committee, toward equalizing undesignated and designated pledges in such a way as to assure that each institution will receive more nearly the approximate percentage of total endowment funds raised, as set forth in the formula under Option A.

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Just for the Record



Cooperville Church, Scott County, recently elected **Jimmy D. Stuart** to serve as deacon.

The charge to the candidate and charge to the church was given by LaVerne Summerlin, pastor, following the Sunday morning message on "The Office of Deacon."

Participating in the ordination service are pictured, left to right, LaRue Cooper, chairman of deacons, Jimmy Huffman, vice-chairman of deacons, Darnell Stuart, father of candidate, Jimmy D. Stuart, Summerlin; and Prentiss Sessums Jr.,

The Mississippi Singing Churchmen will present a concert, 7 p.m., at First Church, Grenada, on Thursday, March 26.

Representing Southern Baptist Churches across Mississippi, the Singing Churchmen has 110 active members, most of whom are full-time ministers of music.

Milfred Valentine, chairman of the Fine Arts Division at Jones County Junior College, is the director.

Calvary Church, Braxton, will hear missionaries during missions emphasis, March 15-22.

Leon Emery, former director of Church Administration-Pastoral Ministries, will speak Mar. 15, at 7 p.m. Mr. and Mrs. Jim Bennett, former missionaries to Argentina, will speak Mar. 18, at 7 p.m. And on Mar. 22, at 7 p.m., Rodrick Conerly, missionary to Lima, Peru, will be speaking.

"Calvary Church gave twice as much to Lottie Moon Christmas offering in 1986 as it has ever given before," says Henry J. Bennett, pastor.

Chuck Baggett was recently licensed to the ministry of music by Pleasant Hill Church, Union County. He plans to enter Blue Mountain College in the fall.

Chuck is the son of Mr. and Mrs. Don Baggett of New Albany. He can be contacted at 534-7489.

Baggett



Heucks Retreat Church in Lincoln County recently had recognition services for Acteens, GAs, and Mission Friends. The theme was "Gifted to Serve, Called to Act." Pictured, left to right, top row, are Acteens Dana Haley, Betty Ann Blackwell, Belinda Fuller, De'Ana Lea, Amy Cooper, and Leigh Ann Hemby. Middle row, GAs Beth Townsend, Summer Smith, Heather Bradley, Kristi Daniels, Stephanie Smith, Amanda Lea, Bonnie Byrd, Lori Townsend, April Netherland, and Casey Spencer. Front row, Mission Friends Allison Bradley, Chris Byrd, Ben Latham, Grant Spencer, and Ashley Smith. Not pictured are Christie Oberschmidt, Jennifer Oberschmidt, and Kim Harris. Teachers and directors are Mary Jo Latham for Acteens, Joyce Daniels, Brenda Bradley, and Raine Ratliff for GAs, and Rhonda Smith for Mission Friends.

Neshoba County Royal Ambassadors recently took a field trip to Central Hills Retreat in Kosciusko. The churches represented by the 31 boys were Old Pearl Valley, Grace, Trinity, and Neshoba. They toured the grounds and heard about the work of the camp from Dan West, director. Sammy J. McDonald, Neshoba County Royal Ambassador director, led in the activities.

Clarke College, a division of Mississippi College, has received a \$400 unrestricted grant from the Sears-Roebuck Foundation.



Cumberland Church, Webster Association, ordained three new deacons on Feb. 8. Pictured, left to right, are Donny Buckner, Paul Crowley, and Danny Reed. James M. Tidwell is pastor.

Revival Dates

Mount Vernon (Newton): Mar. 15-18; Sunday, 11 a.m., 6:45 p.m.; Mon.-Wed., 7 p.m.; Paul Stupka, Pontotoc, evangelist; Jim Hill, music director; Bill Hutto, pastor.

First, Belzoni: Mar. 15-18; Sunday, 8:30, 11 a.m., and 7 p.m.; Mon.-Wed., noon and 7 p.m.; Dennis Johnsey, pastor, First, Pascagoula, evangelist; Alan Morrison, First, Pasadena, Tex., music evangelist; Billy McKay, pastor.

Salem, Collins: March 29-April 1; Sunday, 11 a.m., 6:15 p.m.; Mon.-Wed., 7 p.m.; Kenneth Hale, Fairhope, Ala., evangelist; Gwen Hitt, minister of music, music; Larry Springfield, pastor.

Antioch (Jasper): Mar. 13-15; Fri. and Sat. services, 7 p.m.; Sunday services, 11 a.m. and 7 p.m.; LaVerne Summerlin, pastor, Cooperville, Morton, guest preacher; Jelly Welborn, music director, Antioch Church, music; Carey Bass, interim pastor.

Griffith Memorial, 5275 Terry Road, Jackson: Mar. 15-18; Sunday services, 11 a.m.; all evening services, 7 p.m.; Noon covered dish services, 519 West Silas Brown Street, Mon.-Wed.,

Guy Henderson, Director of Evangelism, Mississippi Baptist Convention Board, preaching; Hubert Greer, music evangelist, Brookhaven, music; Gary A. Knapp, pastor.

Good Hope, Lena: March 22-25; Sunday services, 11 a.m., 7 p.m.; Mon.-Wed., 7 p.m.; Randal Walker, pastor, First, Carson, evangelist; Mark Gunn, music; Mrs. Brenda Chennault, pianist; Mrs. Paula O'Bannon, organist; Odell Tebo, pastor.

Collins, Collins: Mar. 15-20; Sunday, 11 a.m., 7 p.m.; weekdays, 7 a.m., coffee and donuts; 12 noon, salad luncheon; 7 p.m.; Billy Crosby, Houston, Tex., evangelist; John Burke, Louisville, music; Joe Ratcliff, pastor.

Homecomings

Holly Springs (Lincoln): Mar. 15; M. L. Douglas, preaching; Sherri Smith, music leader; Melissa Lewis, piano player; dinner on the grounds; a short business meeting, and gospel singing; Glenn McInnis, pastor. Proceeds go to cemetery upkeep.

Staff Changes

Barefoot Springs Church, Pelahatchie, called Grant McElveen as pastor on Feb. 22. Presently McElveen is serving as pastor of Farmhaven Church in Madison County.

On that same night two brothers, Lavell and Charles Stevenson, were ordained as deacons. J. C. Renfroe had charge of the service and preached the ordination sermon.

Sunflower Church, Sunflower, has called Harold Lollar, Jr. as its pastor. Lollar is a graduate of New Orleans Seminary. He goes to Sunflower from Pachuta Church, Clarke Association. He and his wife, Barbara, have three children, Brandy, 12; Neil, 10; and Timothy, 2.

Ken Massey has recently become pastor of First Church, Marks. He most recently served Woodhaven Church in Garland, Tex. as associate pastor. He is a graduate of Baylor University and Southwestern Seminary. He will complete doctoral work at Southwestern in April. His wife's name is Sara Lynn and their children are Kristen, 4; and Aaron, 19 months.

Northside Church, Greenville, has called E. Leslie Hicks as its pastor. He previously pastored Straight Bayou Church, Anguilla. Hicks and his wife, Martha, have a son, David, living in Birmingham, Ala., and a daughter at home, Janie, Age 11.

Paul Davis has recently accepted the call of First Church, Okolona, as minister of music. Davis attended Blue Mountain College. He was previously minister of music at Ingomar Church, Union Association. Davis is married to the former Missy King. Roy McHenry is pastor.

Rhythmatics will sing for banquet

The senior adult Second Mile Club of Immanuel Church, Hattiesburg, has a choir called the Rhythmatics, and has been presenting a musical, "The Time of Our Lives," under direction of Ronnie McCall, music director. They sing in nursing homes, other

churches, and sometimes in their own church.

The Rhythmatics will sing March 28 at 6 p.m. for the spring senior adult banquet at Corinth Church, Heidelberg, where they will present the musical, "A New Hope."

SUNDAY SCHOOL LESSON COMMENTARIES

The Lord's Supper: Remembering Jesus' suffering

By Robert M. Hanvey
Luke 22:1-2, 7-23

The observance of the Lord's Supper is always a wonderful time in our churches. It is a time of reflecting upon that which Jesus has accomplished for us. It is a time of remembering his death, burial, and resurrection. It is a time when we look forward to his return and his taking us with him to Heaven. The Lord's Supper gives us an opportunity, not only to remember, but to reflect upon our own lives and inquire of self how well we think we are doing in accord with God's will and in accord with God's wishes and desires for our lives. Perhaps it is that when we next sit down to the Lord's Supper, we shall not only remember, but we shall reflect and examine as well. A wonderful time it is around the Lord's table.



Hanvey

Surely this wonderful time was to be ex-

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perienced by Jesus and his disciples as they sat together and partook of the bread and the fruit of the vine. It seems to me that this time of fellowship was a time of strengthening for Jesus' disciples, particularly in view of the fact that one in his midst and present among those that day was going to betray him. There had to be that time when as the disciples examined themselves they found strength in their leader and in what it was that they were doing. That is, the sharing of the gospel.

This time of strengthening is also available to us today. We are in need of finding the power of God viable in us as we try to share the gospel. We are in need of God's power as we witness to and live in the world of our day. We are in need of fellowshiping with Jesus around his table just to be able to confront the trials and tribulations which we confront. The time of

communion with Jesus offers us the opportunity to be strengthened for Kingdom's service.

As the time of the Passover drew near, there was the plot, of course, to kill Jesus. We have already seen in past lessons his triumphal entry into Jerusalem, the jeering, sneering crowd, and we heard those who would have applauded, and yet we have seen those who would have killed him. Now, the latter group seems to be pressing for victory. The disciples prepared for the observance. Jesus met with them in the upper room, participated in the observance of the last meal, or the Passover meal, fellowshiped with his disciples, and then left. You recall the events thereafter when he was taken by the Roman soldiers and prepared for crucifixion. As we look back upon this Passover meal, we see indicated for us a time of celebration of life and fellowship. When Jesus revealed that one of his disciples would betray him, surely that time of celebration ceased to be and there was a note of gloom.

This note of gloom did not last long for the disciples. It will not last long for us. While the

forces of evil may seem to be victorious, the ultimate victory is not theirs.

Studying the Last Supper can challenge us anew and afresh today to a more meaningful understanding of what the Supper really means. There is a time when we can be encouraged to practice the Lord's Supper with more meaning and with more care as we recall all that took place in the account of Luke 22:1-23. We can gain new impetus for living as we recognize what Christ accomplished for us. The new impetus for living includes vision, strength, fellowship and loyalty. Our vision of our community, our state, our nation, and our world is broadened and becomes more inclusive. Our strength for accomplishing our assigned tasks grows with each new day of opportunity. Our fellowship in Jesus grows sweeter. Our loyalty to our Lord, our Leader, is heightened to a new level of intensity. Just remembering what Jesus accomplished and what he has asked us to do for him helps us to appreciate and love him more.

Robert Hanvey is pastor, First, Hazlehurst.

Considering the consequences of discipleship

By Nathan L. Barber
Luke 14:25-35

Jesus was on his way to Jerusalem and the cross. The great multitudes which were going along with him gave clear evidence that while



Barber

seeing they did not see, while hearing they did not hear, nor did they understand (Matt. 13:13). He turned and spoke to them, not because he did not welcome many followers, but because he wanted each follower to be fully aware of the demands of discipleship. Our Lord intentionally spoke the harsh word, "hate," concerning the deepest of human relationships within the family. Since he had already commanded his followers to love even their enemies (6:27), we can feel confident that he did not mean that we are literally to "hate" those who are closest to us. One's family may have expectations or make such demands that the disciple is unhappily brought into conflict by the competing

LIFE AND WORK

loyalties. We must, however, be so devoted to Jesus that our commitment to him takes priority over family loyalties.

By comparison, then, it is the magnificent obsession to be his obedient servants, which will sometimes make it seem as if we "hate" our nearest kin. Perhaps our missionaries, often having to leave aging and/or sick parents and being separated from children away at school, can best identify with the intense conflict which family loyalties and responsibilities bring to bear on individuals committed to following Jesus.

(1) To hate your own life and (2) to carry your own cross mean that personal ambition and self-interest must be laid aside. Both phrases concentrate on the ideas of humiliation, suffering, and being the object of hostility. The disciple is even required to give up his life if necessary. Discipleship is following Jesus and desiring to be identified with him regardless of the cost.

Counting the cost of discipleship was exactly the point which Jesus wanted to impress on the multitudes. Jesus wanted followers who had consciously considered the requirements of being his disciple. He used two short examples to teach the important truth that a person should carefully weigh all that is involved before undertaking important matters. The two examples expose the two sides of the same coin.

The first example explains how a builder must carefully calculate the cost before he begins a project. "Otherwise, when he has laid a foundation, and is not able to finish, all who observe it begin to ridicule him saying, 'This man began to build and was not able to finish.'" In this example the question is, can one afford to follow Jesus?

The second example pictures a king who carefully considers the consequences of going to war against overwhelming strength. Heeding his intelligence reports, the wise king seeks terms of peace rather than face defeat.

Unlike the builder of the first example who could choose to begin or not, the king is under assault and must act promptly. In this example the question is, can one afford to refuse the

demands of Jesus and His ultimate victory? To accept Jesus is costly; to reject Jesus costs even more! "For whoever wishes to save his life shall lose it; but whoever loses his life for my sake shall find it. For what will a man be profited, if he gains the whole world, and forfeits his soul (Mat. 16:25, 26)?"

The point then is clear. Jesus does not want followers who have not carefully calculated the cost of being a disciple. And He speaks plainly about the price. A disciple of Jesus must be willing to renounce all that he has as well as being prepared to face humiliation, suffering, and hostility. God's grace is free but certainly not cheap. His marvelous grace comes to man through the expensive price of the cross and resurrection.

To demonstrate the worthless value of a disciple who does not manifest the characteristics of true discipleship, Jesus uses the illustration of salt that has lost its taste. Even though it is still sodium chloride, once it has lost its unique characteristics, it becomes useless. "He who has ears to hear, let him hear" (v. 35).

Nathan Barber is pastor, First Church, Bay St. Louis.

Jesus unjustly condemned

By Charles Wesley

John 18:33-36; 19:5-12, 15-16a

Occasionally we read the story of someone who was sentenced unjustly by the courts, while the guilty go free. After much suffering is experienced by the innocent, the truth is discovered. Such a story tugs at the heart of a sensitive person. This week's lesson presents the true drama of how Jesus was unjustly condemned to die on a cross.



Wesley

I. Pilate's examination of Jesus (18:33-36). After the Jews were clear on the charges they desired to bring against Jesus, they carried Jesus to Pilate, the Roman governor of Judea. Jesus was brought to Pilate because in the Roman Empire only the Roman authorities could carry out capital punishment. Pilate did not want to interfere with this internal squabble among the Jews. However, Pilate was forced to consider the charges brought against Jesus.

Pilate questioned Jesus as to whether Jesus

BIBLE BOOK

was the King of the Jews. Then in return, Jesus questions Pilate concerning why such a question would be asked. Was Jesus someone who would lead a rebellion against Caesar? Or was Pilate only interested in the charge brought by the Jewish religious leaders? Next, Pilate sarcastically asks, "Am I a Jew?" Since this was a problem among the Jewish religious leaders, Pilate had no way of knowing if the charge was true or false. So Pilate then asks Jesus to give his side of the story. Jesus responds by explaining that his kingdom was not of this world. The fact that Jesus' servants did not fight to prevent his deliverance to the Jews is proof that his kingdom belonged to another realm. An earthly king would be expected to have soldiers, but Jesus had no military.

II. Pilate's second attempt to release Jesus (19:5-7). Pilate ridiculed Jesus by parading him before the Jews wearing a purple robe and with a crown made of thorns on his head. Pilate did not take Jesus seriously, but the Jews were very serious. The Jews had only one desire, to

crucify Jesus. However, Pilate could find no legitimacy to the charges brought against Jesus. Then Pilate sarcastically asks the Jews to go ahead and crucify Jesus. Next, the Jews exclaimed that their religious laws demanded that Jesus be put to death (Leviticus 24:16). The Jews charged that Jesus claimed to be the Son of God. That was blasphemy to the Jews.

III. Pilate's further conversation with Jesus (19:8-11). John informs us that Pilate was growing more fearful of the situation. Therefore, Pilate returns to the judgment hall to question Jesus further concerning the charge of blasphemy. Pilate asked Jesus where He came from. However, Jesus gave no reply. Pilate reminded Jesus that he had the authority to order his crucifixion or to grant freedom. Jesus tells Pilate that he has no authority except the authority given to him by God. In addition, Jesus states that the greater sin was being committed by those desiring his death.

IV. Pilate reluctantly orders Jesus' crucifixion (19:12, 15-16a). Pilate was convinced that Jesus was innocent of the charges brought by the Jews. However, in order to manipulate Pilate, the Jews declared that he would not be

loyal to Caesar if he released Jesus. The Jews stated that anyone who made himself a king would be against Caesar. Therefore, Pilate being concerned that his loyalty to Caesar would not be questioned, compromised his belief in the innocence of Jesus. Again, Pilate asked the Jews if he should crucify their King. The chief priests answered that they had no king except Caesar. Thus, Pilate delivered Jesus over his accusers to be crucified. However, the Roman soldiers would superintend the crucifixion.

We can discover several truths from this lesson that should be applied to our lives.

1. The kingdom of God transcends this world.
2. People can become so spiritually blind that they will carry out treacherous acts in the name of religion.
3. We can become so concerned with maintaining the status quo that we will compromise our convictions.
4. We should recognize that ultimate authority, even in political matters, belongs to God.
5. People intent on accomplishing evil will resort to manipulating others to accomplish their goal.

Charles Wesley is pastor, Morrison Chapel, Cleveland.

Baptist Record

"Bulls on eggshells" manage SBC stock funds

By Marv Knox

NASHVILLE, Tenn. (BP) — Imagine a bull walking on eggshells. That's the predicament of Southern Baptist investment managers.

Wall Street is on an unprecedented "bull" run: The overall value of stocks on the market is going up steadily. The current run began in August of 1982 and has continued without any substantial downward correction. Since that time, the Dow Jones Industrial Average — the numerical indicator of the strength of the stocks — has climbed 1,500 points, to a record 2,245.

And not only has the bull bucked to new heights, but the end of the ride is nowhere in sight. Buyers have climbed on. The smart ones are corralling herds of dollars.

But what if the bull stumbles? The riders — investors who have counted on a higher market climb — could take a tumble. The careless or slow could lose, big.

Therein lies the predicament of Southern Baptists whose jobs are to manage denominational funds, such as endowments, annuities and reserves.

Stewardship demands that they make the money work, earning the best returns possible. But millions could be lost in a market crash. Consequently, stewardship also demands that they keep the money safe.

Baptist stock managers admit they're like bulls on eggshells — aggressive yet cautious.

"We're bullish," says Hollis Johnson, president of the Southern Baptist Foundation. His agency manages funds, primarily for other Southern Baptist agencies and state conventions.

Security is harness

But Johnson and other managers say security is the harness that keeps the bull in check.

"We emphasize conservative growth and preservation of capital," reports Don Early, director of financial and technical services for the Southern Baptist Sunday School Board. Early oversees management of the board's reserves and the annuity program it operates for its own employees.

"We want to maximize growth without undue risk," Early explains. "Every dollar we make can support (Sunday School Board) programs. If we lose it, that would be painful."

Both Johnson and Early, as well as managers from other Baptist financial institutions, note security is a primary concern. Despite the huge profits to be made from the bull market, the agencies continue to balance their assets between the stocks or equities and more stable

funds, such as bonds, Treasury bills and short-term loans.

For example, only 30 percent — or \$18 million — of the Southern Baptist Foundation's assets is in stocks, with 35 percent in short-term loans and 35 percent in bonds. About 30 percent — or \$120 million — of the Baptist Foundation of Texas' common trust fund is common stock. The Southern Baptist Annuity Board holds about \$500 million in common stock, out of more than \$2 billion in assets.

But diversification — and consequently the limitation of equities to a fixed percentage of each institution's assets — is just one element of the security of Southern Baptist money.

"Our emphasis is on quality," Johnson explains. "The big stocks are leading, and that's our kind of stock." The Southern Baptist Foundation ignores "junk bonds," the high-rolling but high-risk stock that makes both princes and paupers overnight. It instead deals with blue-chip stocks such as those on the Dow-Jones Industrial Average.

This practice gives the foundation a more stable base from which to operate. Granted, the prices will not escalate as rapidly as other types of stock, Johnson admits, but they are not likely to drop precipitously, either.

Become a steward

"The minute you have assets, you become a steward," Early reasons. "Our position has been to aggressively manage funds. That takes everyday management. You've got to be on your toes all the time. Historically, the market value has been underpriced. We will remain fully invested."

"But with each account we are prepared to preserve assets," Early adds.

"In some accounts, we can go back to Treasury bills in a day. We want to be nimble. We don't want to lose money."

"We don't give advice," says Annuity Board rep. "Each member has to make his own decision."

The key to success in Southern Baptist fund management is to capture the gains made on the stock market, says Tal Roberts, executive vice president of the Baptist Foundation of Texas. As with other Southern Baptist financial institutions, the Texas foundation works to "capture the gain" of rising stocks.

Rather than watch stocks climb and eventually fall, the foundations' goals are to sell stocks at their highest safe

point and then add the proceeds back into the permanent Southern Baptist funds, such as reserves, endowments and annuities.

"We have realized several million dollars each year on the sale of common stocks," Roberts says. "And we have plowed that money back into the institutions' funds so they can make more money. Asset growth is meaningless unless you convert it into more realized profits, which give a bigger capital base and increase earning."

All the talk about stocks is more than just theory for SBC ministers and denominational workers whose retirement funds are managed by the convention's Annuity Board. Actually, less than one-third of the board's assets are in equities, and only annuitants whose retirement accounts are in the board's variable and balanced funds are involved in stocks.

However, people who have put their annuity money in the variable fund have enjoyed a 12 percent to 14 percent increase in unit value since Jan. 1, reports Thomas Miller, the board's vice president for communications.

Miller stresses the board does not advise individuals regarding investment funds, noting most annuitants place their money in the fixed fund, which has a guaranteed rate of return and does not involve equities. "We don't give advice," he says. "We tell the philosophy of each fund and give its performance record. Each member has to make his own decision."

Individual annuitants as well as SBC institutions that have had money in the market have done well in recent months, but no one is certain about the future.

"Historically, stocks move from being undervalued to overvalued," Johnson says, explaining the current bull market. "During the 1970s, stocks were terribly undervalued. We've been moving to a fair value, which is where we are now. Stocks still are not overvalued, but they will come down; we just don't know from what point."

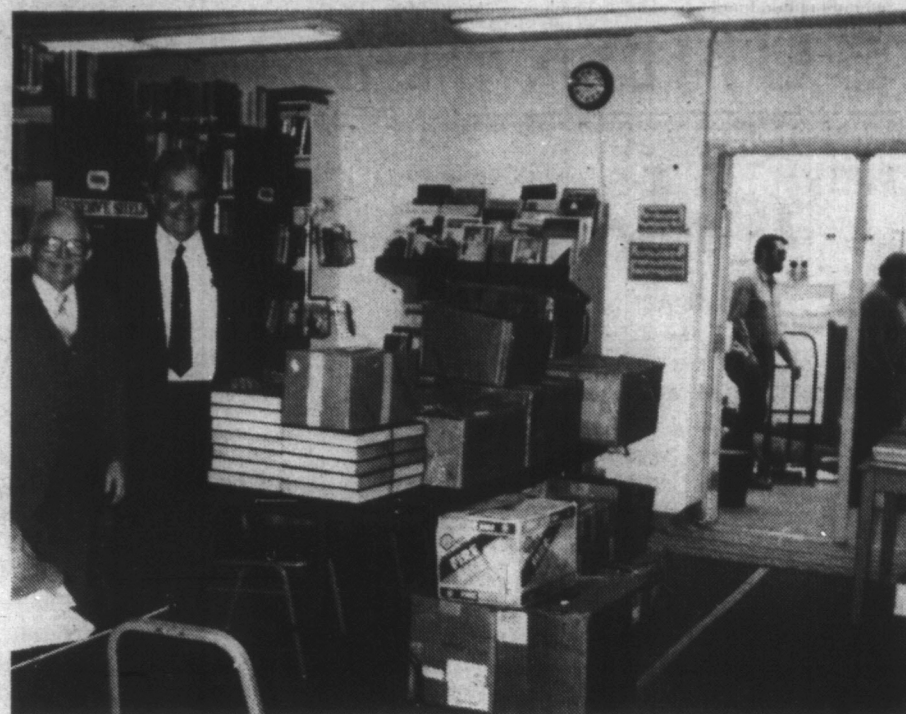
The bull market probably will take another two years to make another major correction, he adds, forecasting it could reach the 3,500 mark, up another 1,255 points.

"Nobody knows where it's going," says Roberts, a sentiment echoed by Miller, "Nobody knows the future."

But that fact urges Southern Baptist investment managers to do their best. "We don't know the future," Johnson says. "But if hard times come and enough money doesn't come in, we'll need big reserves to carry us through."

And that means the bulls can't afford to break any eggshells.

Marv Knox is BP feature editor.



Allen O. Webb, right, delivers books to Bill Robbins, left, president of Yellowstone Baptist College, Billings, Montana, for the college library.

Webbs deliver libraries given Yellowstone College

The lives of two outstanding Mississippi preachers were extended when their wives donated their libraries to Yellowstone Baptist College in Billings, Montana, to further Christian education.

Mrs. Mary Green donated a larger portion of her husband's books. The late L. E. Green served for several years as pastor of First Church, Pascagoula, and finished his pastoral ministry at First Church, Prentiss. He was recognized as an outstanding Bible scholar. His outlines of the January Bible Study Books were sought throughout the Southern Baptist Convention.

Mrs. Bertha Davis donated a large portion of her late husband's books.

'War on drugs' effort faces uphill battle

The facts on drug abuse have gone from sobering to downright frightening. Consider a few examples:

- According to the National Institute of Mental Health, 10.5 million people in the U.S. have a substance-abuse disorder.

- In a Harvard study, 59 percent of physicians and 78 percent of medical students said they have used mind-altering drugs at least once for self-treatment, to get high or to help them stay awake. Nine percent of doctors and 72 percent of medical students have tried cocaine.

- Almost two-thirds of the nation's high school students will use illicit drugs by the time they graduate.

- Cocaine has been used by 17 percent of them. Ten percent first used alcohol in the 6th grade.

- Deaths from cocaine more than doubled between 1981 and 1985. An estimated 500,000 use heroin.

- In New York City schools, more kids use marijuana and alcohol than cigarettes.

- Leading cause of death among teenagers continues to be auto accidents, often caused by drinking drivers.

—Compiled from new

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